conducive to human welfare. At the same time, until tl[1]^
final issue of them is disclosed, it cannot be proved that
such pains Are not equally beneficial with those pains which
have been manifestly proved to be so. It is •important t°
remember that our failure to see a good purpose in any
part of God's work does not and cannot vitiate the go[0]^
purpose of those sufferings which we have clearly seen to "be
beneficial. On the contrary, it is more reasonable to infer
that all the dealings of God are equally good, when some of
them have been proved to be so, than to infer that He is bad
from those evils which we cannot explain, or for which- we
are at present unable to see a good purpose. We must also
remember that man is an unfinished work of God, that each
individual is in process of evolution and that the final result
we do not see and cannot see, till it be accomplished.
The Supreme Being, say the Rishis, is the ever-beloved
God of all mankind, merciful, irrepressibly eager for our weal,
even for us sinners—the Supreme Majestic Ruler of us all,
the Monarch of all monarchs, the unrivalled Emperor to whose
sceptre all mortal heads, however exalted, bow and su"bmit

in reverence. And yet, He cares for us; He would not give
us up ; even the vile worm of a sinner is -
precious -unta-H.irn-
He, in His .glorious triumphs of love, descends-
mto deptHs,
into lowly, receding, engulfing depths, which baffle human
comprehension. He is not merely the towering God, "but
also the deep-diving God, plunging into the sunken retreats
of the fallen. Exalted,' He descends into the depths of our
degradation. Pure, He busies Himself in cleansing, indeed,
in transforming • our impurity.' Affluent, He chooses to
become a mendicant knocking for our love at the lowly door
of our sinful hearts. King of. kings, He employs Hilnself
even as the servant of servants.
Although God is the Highest Being, yet makes Himself
through creation, conservation and
government the **Chief** "<
-Servant in His own house-hold, the house-hold
of Humanity,